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Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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No. 5.

FOR the first time the shadow of death has come amid the happy family gathered in our "Home" in Japan. As we call attention to the touching account of these fair young Eastern flowers, who were transplanted so early to bloom in perfection in the Garden of the Lord, we cannot but rejoice that so full a fruition has richly crowned our labors of love.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letters from MISS BRITTAN.

RETURN OF AN OLD FRIEND.

You remember something about two of my pupils when I first came to this country, "Kardombenee," a widow, and "Beautiful Star," and that both of their houses have been closed to us for a number of years, and I have not been able to hear anything of their inmates. Those two women I loved very much. Kardombenee's house was closed because a young girl living there whose husband was absent, attempted to run away with a young man also living in the same house. She was caught at the railway station, and then the girl to excuse her-

self said that Kardombenee had persuaded her to come to me to be a Christian. This was not believed in the house but still the family repeated the story as they thought it would be less disagreeable than to have the real cause known. Then to make it appear true, the old man, at the head of the house, said that no Christian should ever enter there again. I could never find out the reason why the other house was closed.

To-day, to my great amazement while I was writing, who should enter my little office but Kardombenee, her face beaming with delight. She could not express too often her intense joy and satisfaction at seeing me again. She said she had heard I had been sick and was so afraid that God would take me away before she saw me again; she had been thinking of me all day and dreaming of me by night,—for I could not think how much she loved me. I was no less pleased to see her. I asked her how she got out of the house to come and see me. She said that she was thinking all day how she could get out and then she remembered that if as a widow she told the family that she had made a vow to bathe in the Ganges, on a certain day, they dare not, on account of their superstition, prevent her going. She then made a vow to bathe in the Ganges to-day. Of course she had to have a servant to go with her but she had bribed him not to say a word. After bathing in the supposed sacred stream the servant brought a large vessel of the holy water with him. She made him wait at the gate while she came into our “Home.” She was fearful I might be out, and her face was perfectly beaming with delight at seeing me again. I had quite a long conversation with her and found that she had retained, at any rate in her memory, what she learned of the religion of Jesus, whether it has any hold on her heart or life, or not. She says the old man who has forbidden Christians to come to the house is very ill, probably dying, and that as soon as he is dead the women want me to go and teach them again. Both men and women long to have Christian teaching in the house. I have promised to go and see the women next week; for as the old Babu is sick in his room he will not see me. She says all will be so glad to

see me. Does not God encourage us sometimes? He says, "My word shall not return unto me void."

I think it is about fourteen years ago since I began to teach in that house, and for eight years it has been closed, yet this widow at any rate, for one, remembers well the Gospel of Jesus. Oh, may He be indeed her Saviour.

Kardombenee told me what was very sad. "Beautiful Star," who lives in the other house that has been closed so long, was the brightest scholar I ever had. She did indeed seem to love the Bible, and I always thought that she really and truly had accepted Jesus as her Saviour. I could not imagine why it was that after my first return from America, I never was permitted to see her, neither could I get answers to any letters I ever sent her. I had heard that she had been very ill but was better. Kardombenee tells me now, that after this sickness, "Beautiful Star" lost her reason and never has recovered it. She is very gentle but perfectly crazy. For a long time the family kept it concealed, they did not want it known, but at length it has been discovered. It made me feel very sadly, and yet, perhaps not as much so as you might have expected. I had, all these years, been fearing either that she was persecuted for her religion, or that she had relinquished her hold upon Christ. Now, instead, I feel a strong hope of meeting her hereafter, at the right hand of God, for I felt she was a true and sincere believer when I last saw her. Oh! pray that God may give me some fruits of my labor in this country and even if I do not know it here I may greet many a one in the better land whom I have been the means of helping to obtain an entrance there.

Just as I was about to start out to go to visit Kardombenee a note came from her son saying,—“Last night my uncle breathed his last, so please do not come to our house to-day as my mother will not be able to see you.” So the poor bigotted old man is dead, gone to his account. I suppose they will have to wait for some months until all the numerous and burdensome funeral ceremonies are performed, and then I hope the women will begin to learn again.

Letters from MISS KIMBALL.

EASTERN HAIL-STORM.

My zenana work was shortened to-day by the threatening of a storm ; the blackness of the clouds filled the place where I was teaching with twilight, and warned me of a present down-pour that in a few minutes would convert my lane into the bed of a rushing muddy creek. I heeded the sign in the sky, and fleeing to the gharry just in time felt a sense of relief and satisfaction in its friendly cover and closeness. The narrow streets of the Bazaar, clogged with laden bullock-carts, were in great confusion with the hurry of all to get under shelter before the break of the storm, and the wind was blowing up clouds of dust. The noise of shouting and rapid-going wheels reminded me of lower Broadway on a rainy day ; but once out in the broad street this lessened, and then was lost in the grander sound of rolling thunder and rattling hail. This is the second hail-storm of this year and I have been surprised at the size of the stones which have fallen, quite as large and solid as I have ever seen in America. During the first storm, which came in the night and which was severe enough to suggest the time when the Lord rained hail upon the land of Egypt "very grievous," street lamps were broken, windows looking to the North-East totally demolished, and numbers of crows (forty under one tree), were found dead next morning. In the Mirzapore compound for a few moments durance, I thoroughly enjoyed the down rush of water as a royal boon from heaven. The whole place was thickly strewn with lumps of ice looking like hugh seed-pearls on the fresh grass. The air had grown chilly, but children of all ages were out gathering the hail stones with as much glee as we manifest at home at the first lovely snow-fall. The fun was contagious and but for a timely pause in the violence of the storm which gave an opportunity to get home directly, I might have yielded to an impulse and gathered hail-stones too. As I write, the rain still falls in sheets wrapping us in its thick chill drapery. We are as in a diving bell, with objects dimly seen through a denser

medium, but how thankful for every moment's respite from the fierce heat and glare of the season.

SMALL-POX GODDESS.

It is cool enough yet to continue our work in the middle of the day, and we are hoping to be altogether spared going out in the early morning, as it is not only an inconvenient time for the women to read, but the smells of gullies with their open drains, and houses unaired, disgust and sicken us. Small-pox and measles are prevalent now, even invading European homes, and poojas to Boshunta or Sheetla are in order among the women and children.

In one of my houses to-day I observed on the smoked wall close by the cooking place the impress, many times repeated, of fingers stretched wide apart. It looked like child's play, but done in sandal-wood paste grateful to the gods was sure proof of a "devotion." "What does that mean?" I asked. "That is where we have been making some pooja to Sheetla," said the little woman. "Who is Sheetla? I have never heard of her before." "O! She is the Hindostanee goddess of small-pox, and we give some rice and ghee of flowers here, and then take them to the people close by and offer them to the idol." "What for; do you believe she will keep the small-pox away from you?" "No, she will not keep us from getting it, but we shall not die with it." "But Bo, you have often told me you have no faith in these things, and I am sure you know only the God of the Christians can keep you from sickness and make you well when you are sick." She looked up brightly. "Yes I know," she said, "and I do not worship the goddess,—mother does it. I tell her this always, but she is old and cannot understand. She does not make us do pooja, however, nor scold when we refuse to do it. Yesterday she wanted us to go with her to Sheetla's temple, but we laughed and said no, we would not, that we did not believe in Sheetla, so she went alone without saying any angry words." This old mother is gentle, and very fond and proud of her daughters who are among my brightest pupils. She always sits by them while they read, apparently listening, and now and then asking ques-

tions; but it is true she cannot understand, and I never feel more helpless than when trying to teach her of the true God and His Christ. I can only pray all the while that the spirit may put a light in her mind.

FRESH MOTIVES.

The eldest daughter has just delighted my heart by undertaking, without pay, to teach two of her neighbors to read, because she wishes to do good. The house top is her school-room and while I was at work with her sister to-day the thought of her patient, untrained effort, prompted by a motive so sincere, came to me helpfully. Who knows but she may be a little blade of evidence, that a good seed has taken root which may yet grow to become "the full corn in the ear." She will not read with me now for forty days, as her sister-in-law has just died, and this is the prescribed time of mourning. "If I do," she explained "that Brahmin (pointing to one living in the room opposite) will tell that I had not respect for my sister-in-law, which will make all in my father-in-law's house very angry. I read at night when all the doors are shut." In another Hindu house, not far from this, I asked the question "Is there one God or are there many gods, and the answer was, "Only one God." I asked the Bo, "How is it then you worship so many, and how came those marks in the wall yonder?" "I do not worship those muddy dolls, what can they do," she said contemptuously. "Who told you they were only dolls?" "I know of myself," was the positive answer. Still she has no idea of a personal God and when I asked her if she had ever sinned, confidently told me she never had. One who renounces idol worship, seems good material to work upon. But I cannot tell you how difficult it is to make these people understand what sin is, and much more the necessity of a reconciliation to God the Father by the death of His Son. Truly the work of laboring to save souls here, is one of unceasing prayer and persevering faith. We must plead all the promises at the mercy seat with importunity and tears. This one, "I, if I be lifted up will draw all men unto me," has been most in my heart this week, as I have walked down these crowded gullies and entered my dreary Hindu homes.

Letters from MISS STAIG.

TEACHING A GRANDMOTHER.

I have been greatly cheered by the increasing interest in the Scriptures manifested by the women among whom I teach. I have been requested frequently by my pupils to leave my Bengali copy of the Scriptures for them to read during the week. Once it was returned to me with a few lines inscribed in pencil on the fly-leaf by the husband of the Bo. The lines were addressed to me and ran thus : "I do not consider this book readable for Hindu ladies." However, as I was not much impressed by the mature judgment of this young gentleman of sixteen, and as the Bo ventured to say she found the book readable I still continue to read it to her.

It is marvellous the way in which the Lord has been teaching one woman in whom I am greatly interested, and preparing her poor benighted heart to receive the glorious Gospel. I used to teach the daughter of a wealthy Babu during the few months she was visiting at her father's house. One day, while with her, she asked me to go and see her grandmother who lived across the street. I went, and the old lady told me she wished very much to learn to read the Hindu shasters. I told her as it would be some time before she could read with any degree of fluency I would in the meantime read to her of the one true God. I visited her regularly once a week with Bible in hand. I was once telling her of the Saviour's great love for us and how He had given his life a "ransom for many." She listened very attentively and then asked, "If I become a Christian must I leave my home and my friends, or will God let me love and serve Him here in my own house." I told her that the Lord did not require any unnecessary sacrifice of her, and wherever she might be, she could love and serve Him. Then said she, "Your God is my God ; I will pray to Him every day and you must read me from His book what He would have me do." Before leaving I knelt down and asked God to make the way very plain, and direct her in all things. I visit her on Mondays, and I have generally found this a trying day, but since her heart has been opened, I call her my "Monday bright

spot." Dear old lady, she has her peculiarities as well as other people. She has two or three cows, which are considered sacred, living in an adjoining room to the one where I teach her, and insists on placing my chair in the doorway between the two rooms. I ventured to tell her that however an honorable position it might be I found such a close proximity to these gentle creatures anything but agreeable. Now I have the door closed between us. Then again, on her beginning to learn the "First Primer" she wanted to read the preface. I suggested that she should begin with the Alphabet and go straight through, but she said she would prefer reading the little stories at the end of the book first. However, by dint of a little reasoning, I brought her to my way of thinking.

Letters from MISS LATHROP.

[*Communicated by the Philadelphia Branch.*]

FAMILY INFLUENCE.

I believe there is no missionary much more welcomed by the heathen than the zenana teacher. I was reminded of this a few days ago, as a pupil who had been taught in Lucknow spoke of the lady who had visited her there, and again the same day when one told me of her teacher in Cawnpore. I know when one of our pupils leaves us it is with real regret and a desire to see us again. Some months ago a family in which we were teaching went to Benares, taking with them one of our brightest and best school-girls to be married. We felt badly at losing her, especially as we had no expectation of again having any of the family as pupils. But a few weeks ago they returned to Allahabad, and at once sent for us and expressed great pleasure at being able once more to have us visit them. The elder woman said, "See; I have brought another woman for you to teach. When she heard us speak of you, she was so anxious to learn, that her husband has allowed her to come home with us, and he will try to find work here." I know the Truth had taken some root in the heart of the little girl who was in school, and we welcome the family back again to our influence.

Passing along the street one day I saw a Bengali man sitting in the door of a shop, and thinking he might be a new-comer I spoke to him; after a little conversation I asked if he had any ladies in his family who would be glad to learn. He replied that his wife had long wished to learn; but in order to get low rent they had taken a house so far from the heart of the city that he feared we would think the distance too great, and so had not asked us to go. I told him as we had work in almost every quarter I thought we could manage it. Had it been further than it was, I should have made an effort to visit the woman, she was so rejoiced at seeing one of us. She said, far away in Peshamar, where they had lived for years, she had heard that European ladies visited in the zenanas in Bengal. An aunt who had been taught by one had visited her, and as she stayed some months, had taught this woman what she knew, and among other things something of the Bible. When I began reading to her from St. John's Gospel; she said, "That is the very book my aunt told me of; can I have it?" The woman's interest seems to increase every time I see her. From this little incident we see how the truth spreads among families, who going from place to place, carry much truth with them and everywhere open the way for the zenana missionary.

Another woman came here with her family from Patna to remain a few months for her health. She came into a family I visit, and seemed rejoiced that at last she was to have the opportunity she had long desired of learning. She was able to read pretty well, but she wished to learn more, and also to get an insight into the mysteries of fancy work. She was a most diligent student in every way. She read many Christian books with evident interest, and both she and her young brothers committed to memory a number of verses from the Bible. She expressed great gratitude for what had been done for her when she was leaving, and I hope the lessons she said she could never forget, may bring forth fruit in her life. Patna is a large city on the railroad between this and Calcutta, and we have often seen women from there as well as other stations along the line, who express deep regret at there being no one to teach them.

Letters from MISS CADDY.

TESTS OF LOVE.

I have good news for you from our dear school. The oldest girl has asked for baptism, and as far as we can judge she is looking to Jesus alone for salvation and wishes to follow His command. She is willing to bear all the trials that such a step will bring upon her. Dear girl, she has always seemed earnest and attentive, but so have many of the other children. May her example be blessed to her companions. We cannot see our way clear as to when or how it will be possible to have her baptized. She is under age, and the law is against us. At present we can only lay the whole matter before the Lord and ask Him to open a way. I visited her mother and found, as the girl had told me, that she was a very bigoted Hindu. I was afraid I would have to leave her without making much impression. In the midst of what I was saying she ran off to send for some sweetmeats for me, and when these arrived I had to stop and eat a few to satisfy her. At last she became warmly interested in the subject, although it was long before she would yield a single point. As far as I could judge it was only after clear conviction that she did so. This was very encouraging, for many assent to what we say, just to please us. The woman told me that her daughter was already a Christian, and that she often spoke to her of Jesus and would not worship idols. This was the testimony about the dear girl in her own house, not spoken of bitterly nor even angrily, yet if they knew she wanted to be baptized it would cause much anger and bitterness in their hearts. Oh let us pray with simple faith that our God would hear and lead these souls to Himself.

A pupil of mine whose little sister had just died, said with great bitterness: "Why does God give only to take away again?" I explained God's loving mercy, and used Mr. Somerville's beautiful illustration: "A shepherd who was unable to induce his flock to cross a brook to rich pastures beyond, finally tenderly lifting one of the lambs crossed with it. The mother and all the sheep followed and crossed in safety. My pupil seemed greatly impressed.

CHINA—Peking.*Letters from MISS COLBURN.*

MARCH.—This has been a season of peculiar interest and special blessing to our Mission. Last Sabbath our school matron and another woman in our service were baptized on profession of their faith in Christ. It was an occasion of deep gratitude and humble acknowledgment of our Heavenly Father's favor. The women came to us last summer, and have served faithfully in the school department. Our prayers and hearts' desires have been, that those so closely associated with the girls might become followers of the dear Saviour.

We have written of the destitute condition of the people at Shantung and the relief afforded them by Christians. This month has been eventful as the date of the arrival of some of the children into our school. Twelve girls were brought by their fathers to Peking; six were placed at the London Mission and six came to us, with a woman whom we retained as her services were required. As she has long been a disciple of Christ, we trust her Christian influence will be exerted in our midst. The fathers of these girls are all numbered among the recent converts at Shantung. Many in that section who have received food for the perishing body, with hearts of gratitude, touched by the power of the Holy Spirit, have been fed with the bread and water of life. One hundred and fifty have already been baptized and hundreds of candidates are waiting. During the month three other pupils have been added to the school from country places.

MAY 1ST.—There are now eighteen boarding pupils in our school and others are applying for admission. A small class of women are daily reading the Scriptures. Three of these have recently been baptized. As the doors are opening for union work, it is desirable to gather children from different fields, who being educated in this centre, may return to their friends and scatter the seeds of Truth. With these encouragements cannot we at once "strengthen our cords and lengthen our stakes?"

JAPAN—Yokohama.*Letter from MRS. PIERSON.*

A GARNERED SHEAF.

Kitagana Haru was born in a southern province of Japan. Her early years were passed amid the sunny hills and fertile valleys of that lovely country. With a pure taste for the beautiful in nature, she studied that open book, treasuring up its gentle teachings in her young heart. Notwithstanding her familiarity with the wild and dark legends of her native land, she possessed an innate love of truth which could not be eradicated. Her father was a man of wealth and influence, and the three children, two girls and a boy, were sent to school to receive such cultivation as they could best obtain. Tenderly loved and nurtured, they passed their early years amid affluent surroundings, but in a spiritual darkness deep and awful. But there came a change! In the overthrow of the old Feudal system, wealth was exchanged for poverty; but they did not recognize the blessing in disguise. Their home was removed to the Capital, Tokio, the father hoping there to obtain maintenance for his family. Haru was then only thirteen, but a desire was awakened in her heart to study our sweet mother-tongue. She, with her younger sister and brother, came soliciting instruction at our "Home." How my heart throbbed with joy to receive her! Waiting patiently many months for girl scholars, I had hoped that the cloud of bigotry and bondage which darkened their lives, would catch some gold or silver tinting from the Sun of Righteousness, and break into the full dawn of emancipation. That was the first glimpse of encouragement! Haru was then the personification of health; her cheeks bloomed like the rose and the light of intellect brightened her eye; otherwise she was not attractive.

We plodded on patiently day after day. I knew little of Japanese, and she nothing of English; but we established a heart language, which both readily understood. Gradually, God the Father, Christ the Saviour, were revealed to Haru's young heart. Heaven was opened to her wondering vision;

she embraced the promises and became a new creature. She had studied, however, two years and a half before the new life dawned upon her in its joy and beauty. With a good memory and a persevering determination to acquire heavenly Wisdom, she studied God's Word unremittingly. She was taught by the Holy Spirit, from its sacred pages.

Her mathematical talent was rapidly developed, and comforted me much, for its utter absence in other Japanese students. She received and rejected two offers of marriage from young men of culture and position, persistently saying: "My life is devoted to Jesus and his work!" Two years ago she had an attack of illness, which proved to be dropsy, her lungs also being affected. From that time she was never well. Still she remained at school, but, oh! how my heart ached when the conviction forced itself upon me that she was gradually declining. After the last summer vacation, her malady increased. She was then assisting in the school. The physician prescribed perfect freedom from care and study, and she returned to her home. Visiting her at Tokio several times, her recovery seemed doubtful; yet I was hopeful. Through her sweet example and teaching her mother became a Christian. Her mother's sympathy and love were sources of comfort and joy to Haru in all her sickness. They read the Bible, sang and prayed together. The lamp of Faith was ever trimmed and burning, and the oil of God's mercy was inexhaustibly supplied. Saturday, April 21st, I was impressed with the idea that I must visit Haru. But other duties pressed upon me, and my intention was deferred. Monday my immediate attendance was requested, as her last hour was drawing near. Taking the next train I arrived at 6 o'clock. The Angel of Death was there, hovering over Haru, and his seal was upon her brow. But sweet peace, which the world can neither give nor take away, rested upon her face. I said, "Are you comforted, my dear? Is Jesus with you?" "Yes—yes"—she replied, "the Saviour is always with me!" Tears coursed down her cheeks, but of joy rather than sorrow. Two of our dear Christian girls were with her constantly. I had intended returning to Yokohama

that night, but urged to remain, consented to do so. I shall always be thankful that I spent that last night with Haru. What a sweet season of communion we had in that room, which was the portal of heaven to a spirit soon to be set free! She sang "Happy Land" in English, clearly and distinctly, also "Jesus loves me" in Japanese. Occasionally she slept and would open her eyes, with a smile, saying, "I have been dreaming." Once she fixed a long, steady gaze upon my face, and said, "I love to look at your dear face!" It was her affectionate heart and Christian sympathy that prompted that sweet expression of love. "Give my love to dear Mrs. Pruyn," she said once.

Of all that passed that night I can tell but little; but enough, that her young life had blossomed into heavenly beauty, and was meet to be transplanted to a more congenial soil and atmosphere. Her pure spirit passed away Tuesday morning, at 10 o'clock. Her last word, as she looked up to Heaven, was "Arigatai, arigatai"—which means "thankful, thankful!" There is a volume in that word; thankful to and for Christ—thankful for rest and home—thankful for Eternal Life and glory! She fell asleep gently upon her Saviour's breast. The family were inconsolable. Then the true affection which exists among some of the Japanese was beautifully expressed. The mother had watched night and day by the bedside of her daughter, hoping to clasp her in restored health to her heart; but God in His Infinite Wisdom and love had other purposes. Her life has not gone out; it shines where heat and cold, sin and sorrow, can neither blight nor destroy. The funeral took place April 25th, at the church in Tokio. It was largely attended, five Mission schools being represented, besides many other friends. All who spoke, paid a beautiful tribute to Haru's memory. We followed her to her resting place,

"With flowers, pale flowers o'er the bier to shed,
A crown for the brow of the early dead!"

She was laid to sleep upon the summit of a mountain, from whence the blue murmuring sea can be heard and seen, and amid the golden bloom of early blossoms.

“Calm on the bosom of thy God,
 Fair spirit rest thee now ;
 E'en while with us thy footsteps trod,
 His seal was on thy brow !”

A simple slab of black stone will be erected, bearing an inscription in verse by one who loved her, and also a portion of her last composition in English, which was particularly appropriate, and also a sketch of her life in Japanese. The report of the inscription must be reserved for some future time.

Letter from MISS MCNEAL.

SHADOW IN THE 'HOME.'

Another one of our dear pupils, Ume, died on the 12th of May, after a severe illness of two weeks, of Typhoid malarial fever. She exhibited all through her illness, as in her life, a most beautiful, patient Christian spirit. I think she felt quite sure from the first that she should not recover, making her impressions known to us by repeating verses of Scripture, or hymns, that pointed to death. After a few days she began telling us that she should not be healed of this sickness. She was partially delirious most of the time after the first day or two, but always recognized us all, and constantly thanked us for our care of her, saying often, however, that it would do no good, as she should never be well again. During her most severe suffering she kept saying, “I do want to be *patient*,” and she would often ask us to excuse her if she failed to take her medicine readily. In the early part of her illness she said to me one day, very slowly and sweetly, “Miss McNeal I *want* to live *one more* year, and be a missionary, but if it is not God's will, I am very willing to die.” She had been intending to leave her English studies at the end of the year, and devote herself to Japanese only, hoping to begin at the same time to work among her people. She often talked of this and it had come to be an uppermost thought with her. Yet the spirit in which she gave up all her cherished plans for usefulness was wonderfully beautiful. She was indeed an example to all of us, both in life and in death. Her faith in God and in prayer was wonderfully pure and strong and implicit. We miss her,

but a lovely sheaf has been garnered home and I am asking for more of her trusting faith to enable me to do the work she longed to do. This dear girl has been my assistant in the school, the Sunday-school, and at my meeting on Thursday afternoon, and it is impossible for me to tell how much I miss her, and how desolate I sometimes feel without her. I have no doubt, however, that she is taken from the evil to come, for her father was often very unkind to her. Of late she had thought him somewhat changed, and hoped that he would in time become a christian, but his actions since dear Ume's death make it appear quite certain that he still clings with great tenacity to his pagan practices, and to the idols that he used to try to make Ume worship.

The funeral services were held in our school-house, but the body was given to the Buddhist priests after the services here were over. I followed in the procession, as near to Ume's sister, Hisa, as I could, and when they took the coffin to the temple, succeeded in inducing the father to let Hisa remain with me outside during the performance of the heathen rites. Several of the native Christian young men went with us to the temple, and the priests seeing the number of Christians waiting to go to the grave, which was near by, finished their ceremonies inside the temple, and then gave the body up to us for Christian burial. I am told this was a remarkable circumstance. When I saw this, how glad I was that I had dared to go. Hisa kept close to me all the while, and when her father came to ask her, in the temple yard, if she wanted to go home with him or me, she said she wanted to return with me, and he said no word against it. He came two days after this, however, and violently demanded her, declaring that we had killed Ume, and that we would kill Hisa if she stayed. She was permitted to go home the day following. Much prayer followed her, and the second day she came back to us for her clothing but with the hope that he would allow her to return to us when the school opened. She has since been to see us, saying that she is quite in hopes that her father will allow her to return and asking us to thank God for her.

GREECE—Athens.*Letter from MISS LEYBURN.*

“TO THE GREEKS’ FOOLISHNESS.”

Our school has prospered in numbers and attendance beyond our expectations after the discouragements in the beginning. Our patrons have almost without exception, expressed their hearty approval of our management and control of their children and their progress. But I think, as a rule, the Greeks have this good quality, they will not condemn and find fault with a school which they are patronizing, and if one is susceptible to flattery, this is the place and these are the people from whom to receive it. I think I never in my life received so many compliments, such warm demonstrations of love and affection, so superlative a degree of approbation of what I was doing. Our teachers, patrons and scholars praise our country, our relatives, our actions, our progress in their language, in fact, anything supposed to be pleasing *to us*. But one can soon discern that it is all attributable to two things; first, the Greeks naturally incline to saying pleasant, polite things, often not in an objectionable way; but, second, from their very cradle there is a policy in every thing they do, a self-interest at the bottom of all their actions, which you see the smallest child here display, in an artful cunning way, and the children of foreigners living here, in whom we know it is not inherent, seem to imbibe it.

Since the beginning of the term, there has been no official effort to close the schools, only one or two attacks in the newspapers. Recently four or five different times at night, we have had stones thrown in one of our windows and the door of the wall enclosing the yard, more than once coming very near striking some one. We are ignorant of the intention and of the source from which they came, but I do not believe that such things will hurt us in any way. The real discouragements are, that another year is closing and we know not of a single conversion; I know we must “sow in tears,” but it seems to be all sowing time here. If you ask, as Christian people who

visit us often do, "Is there no interest on the subject of religion among your girls?" the reply must be, there is never a time when there is not apparent interest. You find the girls always ready to talk with you, often coming and introducing the subject themselves and asking your prayers, sometimes asking to be prayed with. I believe if we were to appoint a sort of inquiry meeting, every girl would attend and express a concern for her soul and a desire to become better. But I have not yet seen a single instance of real deep conviction of sin and sorrow for it. Often the conscience seems awakened, a great fear of death and judgment is expressed, but they do not practically believe they are sinners and lost.

I feel sure all who are, or have been for any length of time inmates of the family, are thoroughly convinced that we, the missionaries here, profess the true religion, and in holding up to them the word of God as the only guide for salvation we are right. I believe they would most gladly exchange their hope of salvation for ours, and have more faith in our prayers than in those of "the church." I think that many would, were they called to die, testify to their belief in the faith as taught by missionaries here, but it is only accepted theoretically. This, however, is surely something gained. To teach them to look to the Word of God, as the only unquestionable source to which they must look for salvation is worth many years of labor here. God has surely said, "My Word shall not return unto me void."

LETTER *from Mrs. Fluhart.*

CLOSING OF SCHOOL.

JUNE 27.—Two hours ago our examination for the year ended. Parents thanked and congratulated us, while our dear pupils bade us an affectionate adieu. The papers speak highly of our work, all of which, with the translation, I will send. Our examinations were held in our parlor, which was enlarged by two rooms opening into it, and in this manner our already straitened quarters were made still more so.

TOWER OF PHYLE.

JULY 15 —Yesterday a party of us visited the Castle or tower of Phyle, where Thrasybulus with the Athenian patriots resisted the force of the Thirty Tyrants, 404 B. C. After two hours and a quarter, during which time we passed through the beautiful olive grove north of the city, and several little villages, we reached a small hamlet which we were told contained one hundred and ten houses and ten churches.

At this place our driver halted, saying the carriage could go no further. This was quite a disappointment to the friend who had invited us, and engaged him to accompany us to the Castle. It, however, proved to be only one of the many illustrations of the deception practiced here, on all sides. Nothing remained to be done but walk, or ride donkeys, the remainder of the distance. We mounted our little animals, and rode off in fine hopes, for the goal of our ambition for the present was in sight, and seemed not very far distant. Soon, however, as we entered the windings of the mountain paths it disappeared, and not until two hours and a half had passed, and we had become quite adepts at keeping our balance upon the wooden saddles, which had been provided us, did the Castle again greet our eyes. Even then our journey was not ended, for great gorges lay between us and it. At length we clambered up the old remains of the walls, and into what was once the fort.

On two sides the walls are only slightly preserved, but the position is not destroyed. Then sprang the questions, "Why was it built there, and who built it?" We all knew of the use it had served, but none knew who placed it there or why. The Pass of Phyle can be seen from our front balcony in the early morning, and I think probably the Castle from Lycabettus. We took our lunch within the circumference of the old walls, after which we mounted, and were safely at the village at two o'clock. The trip was quite novel to me, as well as the gratification of a long cherished wish to have a donkey-ride.

BURMAH—Maulmain.

Letters from MRS. and MISS HASWELL.

(Communicated by the Philadelphia Branch.)

Nyaing Dway is the daughter of the Amherst pastor. She was once the shyest, most silent girl I ever met, and no one could get a word from her. Last year she was converted, and the change you can scarcely fancy. She takes part always in our prayer meetings, praying so that every one can hear, and the prayers are wonderful. She has learned to watch for chances to speak to others, strangers as well as friends, of the Saviour she has found. There is nothing bold or unwomanly, she is quietness and gentleness personified. Some time ago she felt as if something special was about to happen to her. She engaged often in prayer. One day feeling oppressed she went into the parlor, and prayed most earnestly that whatever the Lord had for her to do, He would help her to do and bear, and that she might never mistake His will. Ever since then she has felt called of God for some special work and is seeking, by diligent study, and especially by reading the Word and prayer, to be preparing herself for it. Her example in school is lovely. Her mother came to take her away the other day, but she said she wished to stay. She is very shy in speaking of her experience, but I begged her to let her parents know about it, that they might better understand her motives, and not hinder her when the Lord's purpose regarding her should be made known. Her parents have allowed her to remain. Her's is one of the most marked cases of conversion and steady growth in grace I have ever met.

Mrs. Haswell writes "My daughter's school was never so large as now. She has had much to encourage her the past year, quite a number having been converted and having united with the church. To watch over these, and help them walk in the right way is no small task. Three persons that belonged to my household a year ago are now I doubt not with the redeemed above. It is again a time of famine on the Madras and Bombay coasts.

Home Department.

Fresh Messengers.

ENJOYMENT for a July day would inevitably seem to be associated with the rolling surf by the sea-shore, or the refreshing breeze upon some mountain retreat. Nevertheless few who were present at our Mission room July 17th, in the midst of the noise and excessive heat of our "dog days" in the city, would fail to say that physical discomfort could be over-balanced by enjoyment of heart communion.

The occasion was the consecration of three devoted laborers for Japan, two of whom left our Western shores August 8th. Many need no introduction to the familiar names of Mrs. Viele and Miss Fletcher, but at once call up memories of their Christian activity at home, as fitting education for an extended sphere abroad. To those who for the first time welcome these representatives to our ranks, but a few words are needed to ensure a warm place in the hearts of our large family circle. Mrs. Viele has long been identified with a wide and attractive sphere of usefulness in Albany, where for years she has been recognized as a tower of strength in all benevolent work. Most touching was it to hear Mrs. Viele narrate the chain of influences that had caused her to devote her maturity to the cause of the sin-burdened and helpless, in the land of the rising sun. The invitation to attend the last annual meeting held in Albany, and when present, hearing a few earnest words from our late revered President beseeching consecrated earnest women to offer themselves for foreign work; then responding to that gentle voice now hushed in death, with strong vows to be and to do all that the Saviour would have her. Every heart, as

they listened to the simple story, echoed the earnest wish that the good Father who had honored her instrumentalities so much in the past, would give her in the future more blessed proofs of His grace and power.

With Miss Fletcher, from Virginia, a peculiar interest is associated, as we recognize in her the loved niece of dear Mrs. Clark, late president of our Albany Branch, whose loss we still so deeply deplore. We could not resist dwelling on the thought, how earnestly Mrs. Clark had looked forward to this hour, feeling that with all the ties which bound her to our "Japan Home," a still more sacred one would call forth her devout prayers. Few present failed to resolve that these dear ones should be more than ever sustained by our abiding sympathy and affectionate regard for every interest, because of the loss of strength and support they must experience.

Mrs. Mills, from "Mills' Seminary," Brooklyn, Cal., closed the social meeting with a sketch of her important work among the future wives and mothers of that distant state, and of the growing love for foreign missions which she was so carefully fostering. She tenderly alluded to dear Mrs. Doremus, whose name was a household word in "Mills' Seminary," and who had so long been her ideal of Christian womanhood. We remember with great gratitude how repeatedly Mrs. Mills has extended hospitality to our missionaries departing for China or Japan, and esteem it an especial privilege to have her co-operation in our labors of love.

Dear friends, bear these dear messengers of Jesus on your hearts; take them daily to the Throne of Grace, let them live in your deepest sympathy and cordial support, so that they may go to Japan laden with a power which will result in mighty things of the Spirit.

A farewell meeting was held in Albany, July 30th, at which Rev. Rufus W. Clark, D. D., presided. Among the various addresses Rev. Mr. Griffis, who formerly lived in Japan, spoke of his personal knowledge of our Mission at Yokohama.

Testimonial from China.

Few expressions of sympathy were more gratefully received by us, to whom dear Mrs. Doremus was also a tender mother, than the following testimonial of love and respect sent from China. As we think of that great heart that took all the world in its embrace, we feel that it was a fitting tribute to the depths of its sympathy, when a Missionary Conference thus expressed a keen sense of its loss.

Mrs. E. H. Thomson, while forwarding this expression, writes under date of May 22d, 1877, "It gives me great satisfaction to send a series of resolutions, passed by the ladies of this General Missionary Conference, at a meeting held by them on the 16th inst. The action taken by the ladies was most cordially responded to by the *whole* Conference. I wish I could write of the many expressions of affectionate remembrance that were spoken as one after the other recalled the dear friend whose name is so lovingly cherished by all."

Rev. R. Nelson adds "I had a set of resolutions to propose to the Missionary Conference now in session here, to be seconded by Rev. Dr. Edkins, when those of the ladies were presented and were accepted instead."

At a meeting of the ladies of the GENERAL CONFERENCE, at Shanghai, China, held May 16th, 1877, the following resolutions of respect to the memory of Mrs. T. C. DOREMUS were unanimously adopted. They were then presented to the General Conference, and on motion of the Rev. C. R. Mills were unanimously adopted by the whole Conference, and it was resolved that a copy of the same be sent to the family of our lamented sister.

RESOLUTIONS OF RESPECT FOR THE LATE MRS. T. C. DOREMUS.

WHEREAS, God has lately taken to Himself Mrs. T. C. DOREMUS, of New York, after a long life of usefulness.

Resolved, Firstly, that whilst we mourn our loss, we thank God for the efficient manner in which she advanced so many and varied forms of Christian work, to the glory of God, and the good of man.

Resolved, Secondly, that we thank God for the rare and beautiful catholicity of spirit which shone forth in her lovely Christian life.

Resolved, Thirdly, that we gratefully remember her visits to ship and steamer, welcoming the returning and speeding the departing missionary. We remember her parting gifts to beguile the tedium of the voyage, and to cheer the far distant home, and the loving care and thoughtfulness with which she followed her missionary friends. These works of love made her at the time of her death more widely and intimately acquainted with American Missionaries than any other individual then living.

Resolved, Fourthly, that we honor her for her devotion to Woman's work for heathen women, and testify our sense of its value and usefulness.

Resolved, Fifthly, that we hereby express the sense of the personal sorrow of very many of our number at the loss of one, whom living we most tenderly loved, and whose death afflicted us as a personal bereavement.

Resolved, Sixthly, that we recognize her natural endowments, Providential opportunities, and holy zeal as special gifts from God. To Him we give our hearty thanks for the good example of all those His servants who having finished their course in faith, do now rest from their labors in joy and felicity with Him.

ADÉLE M. FIELDE,
Secretary.

ELIZA M. YATES,
Chairman.

Signed on behalf of the General Conference,

S. L. BALDWIN, }
JNO. BUTLER, } *Secretaries.*

R. NELSON, }
C. DOUGLAS, } *Chairmen.*

SHANGHAI, *May 22d, 1877.*

The undersigned also wish to add their names in personal testimony of their regard for the memory of Mrs. DOREMUS,

MRS. ELLIOT H. THOMSON,	
LOUISE S. WHITING,	M. F. CRAWFORD,
MARY H. SHAW,	K. M. MUNIHEAD,
MARIE S. HUBERTY,	JEANNETTE JOHN,
LUCY E. HARTWELL,	M. J. LAMBERTH,
MARY H. STUART,	M. H. ALLEN,
MARY M. FITCH,	EMMA M. ROBERTS,
MARY C. NELSON,	JULIE F. W. PLUMB,
S. H. WOOLSTON,	M. E. LYON,
BEULAH WOOLSTON,	M. J. FARNHAM.

Glimpses of the Past.

FROM an English article entitled "India as Described in Ancient Books of Travel," we select a few sentences on the custom of the "Suttee." A Venetian merchant, Cæsar Frederick, visited India in the fifteenth century and saw, with his own eyes, "many strange and beastly deeds done by these Gentiles: "

"If a married man die, his wife must burn herself alive, for the love of her husband, and with the body of her husband, so that when any man dieth, his wife will take a month's leave, two or three or as she will, to burn herself in, and that day being come, she goeth out of her house very early, either on horse backe, or on an elephant, being appparelled like to a bride, carried round about the city, with her haire downe about her shoulders, garnished with jewels and flowers according to the estate of the party; and they goe with as great joy as brides doe in Venice to their nuptials.

"* * * * I was desirous to know the cause why these women would so wilfully burne themselves against nature and law; and it was tolde mee that this law was of an ancient time, to make provisions against the slaughters which women make of their husbandes. For in those dayes before this law was made, the women for every little displeasure that their husbandes had done unto them, would presently poison their husbandes, and now by reason of this law, they are more faithfull unto their husbandes and count their lives as dear as their their owne, because that after his death her owne followeth presently."

This custom of the immolation of widows with their husbands, which was known as *Suttee*, was suppressed by Lord William Bentinck, when Governor-General of India, and is described minutely by M. Sonnerat, who twice visited India some time after 1768, and again in 1774, to study the manners, customs, and religion of the country. After giving an account of the cremation of the Hindu dead, he goes on to say :

“At other times the women burn themselves with the dead bodies of their husbands. At the present day this barbarous custom is entirely abolished in the Mohammedan States, and is confined to the Brahmin and military castes. This ceremony is performed with much pomp, though the preparations for it vary in each province.

“The victim decks herself with all her jewels and most costly garments, as if she was going to be married; her relatives and friends accompany her to the sound of drums, trumpets, and other instruments; the Brahmins encourage her to sacrifice herself by assuring her that she is going to enjoy paradise. * * * To dispose her more decidedly to this heroic action, the Brahmins employ beverages in which they mix opium. Fanaticism may well consent to such a sacrifice; but to consummate it, a woman *must* have thus lost her reason. While she is approaching the sad spot, where she is about to lose her life, often in the flower of her age, and when she arrives at the place of horrors, the Brahmins take good care to distract her mind from regret, by chanting hymns, eulogizing her heroism.

“This inhuman custom is *very ancient* in India. Opinions differ as to its origin; Strabo says that, if tradition can be relied on, ‘it was established by a king to prevent wives from poisoning their husbands.’

“It is hardly necessary to point out the very close correspondence observable in the origin assigned, and the account given of the horrible rite of *Suttee* by the Venetian merchant Cæsar Frederick and the French philosopher, Sonnerat, writing at an interval of quite two centuries from each other.”

Poor women of India? how deep and long has been their night of superstition! No rights in life; no peace in death. It is a beautiful and significant fact that to the hands of Christian women was given the key to open gloomy zenanas, and carry in the life-giving light which streams from Calvary. If our Society had done no more than the good work performed for women in India, it alone would recompense for all toil, all privation, and all outlay.

Waste by Fragments.

Dr. Knox in his able paper on Organic Church Unity, gives these strong thoughts :

The Lord whom we serve abhors waste, and easy to Him as it is to feed five thousand men with a few barley loaves, He will have the fragments gathered up and nothing lost.

There are resources squandered in fragments of aid that are never gathered up into any results, enough to feed the needy thousands and millions, if Christian leaders only knew how to bring order into church work and make the hungry multitude sit down in ranks, while the representatives of the church feed them consecutively by companies, instead of a dozen trying to feed the same company, leaving a dozen companies without one to feed them.

When French cooks undertake to teach Americans domestic economy, they complain that one point of weakness is not in the quality of the food we consume but in the quantity we waste. Here is the weakness of the universal church. Only in *union* is there the strength that replaces such weakness. In the unity Christ prayed for, there will be a high regard to efficiency and therefore economy,—the sacred husbanding of mental energies and material resources for the word of God.

“MISSIONS are a failure—they cost too much.” So say some people. The Governor of Natal is of a different mind. In a late address he says, “One missionary is worth more than a battalion of soldiers.” The Earl of Shaftesbury says that “If London did not have its 400 missionaries it would require 40,000 more police.” Civilized nations can not afford to cease to carry on missions. It would cost more to drop them than to sustain them. What one generation saves by stinting its missions, the next must pay with interest in suppressing crime.

Mission-Band Department.

What Pennies can do.

WHEN I was a child I remember reading a story about a boy who had a bright new penny given to him. He thought it very beautiful, and determined to find some way by which it would multiply itself; so he made a bed of soft earth in the garden and planted it. His penny was to sprout and grow into a great tree, and the fruit was to be bright new pennies. Do you think he was successful?

Then, again, I have lately read of some children who had gathered a heap of pennies and had sent them away to a heathen land towards the support of missionaries, or to buy tracts and Bibles. The missionary carried the Word of God to women and children who had never before heard of the Saviour, and good seed was scattered that grew up and bore fruit, "some thirty, some sixty, some an hundred fold." Do you know who the wise children were? Let me whisper it to you. Some Sabbath-school children (and I think they were so wise) carefully planted their money in the garden of the Lord. Now there is one more thing they must do, and that is to pray God to bless the pennies.

If they could pass through the streets of Allahabad on a Sunday they would see the need of work and prayer. The stores are all open, men, women and children standing about, loaded carts and wagons jostling around, in fact everything goes on just the same as on other days. The people have no Sabbath to make them stop and think

of their wickedness; no resting-places on their journey through this world; no stepping-stones to a higher life. When one of their idols has a birthday, or when there is an eclipse of the moon, they call it a holy-day, and celebrate it by taking a fresh suit of clothes over their arm and starting for the Ganges, then plunging in they wash off the filth of the body, but alas! not the sin of the soul.

Last year I went down to the river to talk with some of these poor deluded women. As I passed along the banks I saw many sad sights. One man was buried to his waist in the sand, while others had twisted their bodies into strange shapes. All of these were considered very holy men, objects of worship; all were beggars. It was a question in my mind whether it was not for the sake of worldly gain that they had thus tortured themselves. There were also many holy bulls ornamented with strings of beads. The people present offerings to cows and calves, as well as to blocks of wood and stone.

Now, among other methods of teaching we have gathered many little girls together, and our school in the little bungalow, just back of our house, is in a flourishing condition. Several of the little orphans whom we took into our Calcutta orphanage some years ago, have become earnest Christian workers, and are now teaching in this school very faithfully. Many of the little ones say that they love Jesus. One child did not come to school for several days; at last she made her appearance, and said her mother kept her from school because she would not do "idol worship," for she knew it was wrong and did not do it. "Mother said I should not come, but I was so miserable I would not eat, and so she relented," was her explanation. The children often tell their teacher how they quietly steal away by themselves to pray. God grant they may keep firm. Do not forget to remember how much of this work pennies can help.

GRACE WARD.

Orphan Bride.

One of our orphan family, Mary E. Adams, was married this morning in the Mission School, Myapore, to a teacher in one of the Mission schools. He is a widower, and several years older than Mary, but the husband of her choice, nevertheless. Some months ago he used to teach some of the younger children here, and then he showed a preference for Mary.

Perhaps you would like to hear how Mary looked today. She wore a white silk saree, and over that, a muslin chudder or veil; some silver ornaments, gifts of the bridegroom, were in her hair. She seemed to feel that she was entering upon new responsibilities, and looked very grave, quite a woman already, instead of the school-girl full of fun and frolic. So the orphans grow up before us, marry and go away to homes of their own; yet we speak of them as children still. Some of them as I write are singing a wedding-hymn composed by themselves in honor of three brides. It is a queer, outlandish tune, sounding oddly enough to English ears,

I think Mary will make a good, sensible little wife. When she left, she cried bitterly, poor girl, and, holding my hand, said, "Mamma, I will never, never forget all the lessons you have taught me. I will make God's Word the guide of my life." She is well acquainted with the Bible, and has a great store of texts and hymns that she has learned by heart. At our Thursday afternoon meeting Mary has often prayed aloud, and while in the school she used greatly to help and encourage one of her school-fellows, who refuses to be comforted now that Mary has gone. This morning she sobbed out, "Who will help me to conquer my naughty temper; who will take me by the hand and pray with me as Mary used to?"

MRS. A. S. PAGE.

Dolls' Reception.

Many busy little fingers in one of our pretty New England towns were skilfully engaged in arraying fifty dolls for the sunny home in Calcutta, where a bevy of dusky maidens need amusement as much as in America which, because so much is done for their pleasure, has justly been called a "Paradise for Children." These fifty dolls looked so tasteful, in fact gorgeous, that it seemed almost a shame to shut them up at once, in a dark box, to be tossed over the deep waters which must be traversed before they could again be admired in the light of day. The master spirit of the occasion thought, "Why not have a reception?" No sooner thought than invitations rapidly were received which read:—

"The 'Zenana Mission Band' request your presence at a Lawn Reception given by them, from three to six, to their fifty missionaries, previous to their departure for India."

Fifty missionaries! What a grand company of goodly messengers to far off lands! Of course we would all have enjoyed being present to have seen such a sight. Somebody who did see it, tells us graphically what she thought of it:

"Our dolls' reception was just as pretty as could be. The day was perfect 'as a day in June,' and the lawn on which the dolls received, was beautifully adapted to the purpose. Some stood and sat on tables, and some with the Christmas bags were arranged among the branches of the pine trees. Every one had a name on a card hanging from its belt and a verse of some kind connected with it. There was a simple programme of infantile speaking, singing and bidding farewell to the dolls, and also a rural entertainment." And so the dolls went on their way to the land so glowing with God's sunshine, so shadowed by sin's darkness. A second time will they make glad childish hearts, but then I think we must imagine them adorn-

ing a Christmas-tree, and bearing a silent but no less potent message of love from the Mission Band workers.

There was one little closing sentence in the letter from which we have quoted, which tells the secret of this interest in the orphans of India: "I hope the children who enjoyed the arranging of the fête may not cool in their ardor, for I had the great pleasure of seeing six of them unite with the church last Sabbath." Happy little lambs so early gathered into the great Shepherd's fold! May they live to know that many an orphan in our "Calcutta Home" has by their instrumentality found the way into those green pastures where the tender Shepherd leads them with His strong right arm.

MISS WOODWARD writes: One little girl in my Jamapooku school is about ten years old, and sick a great deal of the time with fever. Three weeks before the time to distribute the dolls sent from America, I told my scholars if they would commit to memory the twenty-fifth chapter of Mark, I would give them a very large one. This little sick girl in two weeks learned the whole chapter and repeated it perfectly. You may say—"That was done for the doll!" I admit it; but she has the truths of the Scripture stored in her little head, and who can tell how much God may bless it to her heart. She may, through the Spirit's blessing, stand among those who shall hear and answer to "Come ye blessed."

NEW LIFE MEMBERS.

Miss Sarah D. White, by "Harriet Brittan" Mission Band, Brooklyn.

Mrs. E. W. Donald, by Mission Band "Helping Hands," Washington Heights, N. Y.

Miss Elizabeth Lockwood and Miss Mary S. Bennett, by "Star of Bethlehem" Band, Fairfield, Conn.

of Philadelphia Branch.

John L. Hart, LL.D. since deceased

Rev. John DeWitt.

Miss Frances E. Bennett, by Class of 1877, of Chestnut Street Seminary.

NEW MISSION BAND.

"LITTLE CHEERFUL WORKERS," near Brunswick, N. J.

RECEIPTS of the Woman's Union Missionary Society, from
May 20th to July 20th, 1877.

Branch Societies and Mission Bands.

CANADA.

Kingston, Miss Agnes Machar, for
Sanitarium, \$1 00

MASSACHUSETTS.

Amherst, Mrs. W. F. Stearns, . . . 5 00
Boston, Boston Branch, Mrs. H.
Johnson, Treas. (see items be-
low) 95 60
Northampton, Miss M. A. Allen,
Collector 70 50
"Brittan Missionary Society of
Smith College," C. M. Tuck-
erman, Treas. 30 00

\$201 10

CONNECTICUT.

Fairfield, "Star of Bethlehem"
Band, 95; Mrs. Chas. Perry of
Southport, 5; all to constitute
Miss ELIZ. LOCKWOOD and Miss
MAY S. BENNETT Life Members, \$100 00
Guilford, "Lily Band," per Miss
Sarah Brown, 20 00
Norwich, Mrs. H. P. Williams, to
constitute Mrs. Jas. L. DAY,
L. M. 50 00
Windsor, Miss Mary E. Sill, . . . 5 00

\$175 00

RHODE ISLAND.

Providence, Providence Aux., Miss
M. S. Stockbridge, Treas. . . \$138 00

NEW YORK.

Albany, Albany Branch, Mrs. F.
Townsend, Treas. Collected by
Mrs. Rufus W. Clark, 45; in
memory of Susan Gansevoort,
by her husband Peter Ganse-
voort, 25; from Mrs. Abbe, for
Bible-reader in Peking, for 1873
and 1877, 140, 210 00
Through Mrs. Sam'l Pruyn, from
Rev. Mr. Mitchell, Mount Pleas-
ant, O., 5; collection at Gales-
burg, Ill., 13; "Prairie Glean-
ers," 7; collections at New
Castle, Del., 25, at Wilmington,

Del., 56, at Middletown, Del.;
13; for sale of "Grandmamma's
Letters," 22.57; Mr. and Mrs.
R. R. Proudfit and Mrs. Dr.
Buttolph, for Sanitarium, 53.71, 195 28
Bridgehampton, L. I., A Friend, . . . 5 00
Brooklyn, "B. C. Cutler Memorial
Band," of St. Ann's Church, per
Miss Peet, 20 00
Rochester Ave. Mission S. S.
Miss Reynolds, Treas. 20 00
Mrs. W. H. Harris, collector, viz.:
Mrs. E. H. Marsh, 2; Mrs. Dr.
Budington, 10; Mrs. Henry R.
Jones, 2; Mrs. B. F. Millard, 5;
Mrs. S. E. Warner, 5; Mrs.
James W. Elwell, 5; Mrs. Wm.
H. Harris, 10, 39 00
Collected by Mrs. Wyckoff: Mrs.
Cleveland's S. S. class in South
Cong. Ch., 10; Mrs. Stow, 5;
Mrs. Treadwell, 1; all for Miss
Fletcher's outfit, 16 00
Proceeds of Fair by "Plymouth
Band," Mrs. J. W. Hutchinson,
Treas. 510 54
"H. G. Brittan Band," per Mrs.
G. C. White, for Miss Karageu-
sian, Constantinople, and to consti-
tute Miss SARAH D. WHITE,
L. M. 105 50
"Ivy Vine Band," of Christ Ch.,
per Mrs. Trowbridge, for "Stella
Taylor," in Calcutta, 60 00
Canandaigua, Miss A. B. Dixon, for
work in Japan, 24 00
Flushing, L. I., Miss Patterson, . . . 50
New York, through Miss Lee:
Mrs. R. L. Stuart, 10; Mrs.
Richard Irvin, 5; Mrs. J. D.
Vermilye, 20; Mrs. Mc Lanah-
an, 5, 40 00
Mrs. F. M. Wiley, for "Freder-
ica," 100 00
Mrs. W. G. Lyon, collector: Mrs.
G. W. Lane, 5; Mrs. W. H.
Wickham, 1; Mrs. W. H. Bar-
bour, 50c.; Mrs. W. G. Lyon, 5;
Mrs. W. H. Nielson, 5; Mrs.
K. H. Myers, 1; Mrs. D. B.
Pike, 50c.; "A Friend," 10, . . . 28 00
"Johnson Band," Miss M. H.
Zachos, Treas. 42 78
Mrs. Lewis B. Atterbury, 5 00
Mrs. Ernest L. Smith, sub'r, . . . 20 00

\$1,441 60

NEW JERSEY.

Allentown, "C. L. Beatty Band,"
for Zenana work, 26; Miss Mary
E. Beatty, for Sanitarium, 25;
Mrs. S. N. Gill, Sec. & Treas. . . 51 00

Elizabeth, "St. John's Zenana Society," per Mrs. E. K. Pardee, for Sanitarium,	27 70	in Japan, 65; for Emma Wetherill in Calcutta, 50; for Bible-reader in Shanghai, 56,	171 00
Heart's Content, for "Ona Hadi," Japan, in gold,	60 00	From Miss M. A. Longstreth, for child in Mrs. Bennett's school,	25 00
Millstone, Millstone Aux., Mrs. E. T. Corwin, Pres., to constitute Mrs. MATILDA WILSON and Mrs. SARAH SMITH, of Weston N. J., Life Members, 100; for publications, 10,	110 00	From Germantown Aux., Mrs. G. W. Toland, 5, and Miss Mary Mitchell, 10, for the Home in Japan,	15 00
Newark, Newark Aux., Mrs. E. D. G. Smith, Treas. By Mrs. A. M. Pierson, Calvary Ch., for Bible Reader, 25; Donation from Calvary Ch., "Gleaners" and "Sister Ada" Band, for Calvary Ch. Bible Reader 20; by Mrs. E. F. Dorrance, from "Sister Ada" Band, 15; also from Calvary Ch., "Gleaners" and "Sister Ada" Band, 10,	70 00	(Total from Philadelphia Branch, 1,432 06).	
New Brunswick, New Brunswick Aux., Miss M. A. Campbell, Treas., from "Little Cheerful Workers,"	7 60		
Princeton, Little Phoebe McLean, for Christmas gifts to orphans in Cal.	4 50		
Trenton, Miss A. R. Stephenson, collector: St. Michael's S. S., 20; Miss S. Sherman, 10; Miss M. Abbott, 6; Mrs. L. Moyer, 3; Mrs. E. J. Hunt, 2; Mrs. McIntosh, 2; Miss Lillie Brase, 1; Miss A. R. Stephenson, 1,	45 00		
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	\$375 80		
			\$1,968 31

DELAWARE.

Louviers, Mrs. S. M. DuPont,	2 00
Newcastle, Newcastle Branch, per Mrs. J. B. Spotswood, for "Monomohenee:" Mrs. Gray, 10; Mrs. Van Rankin, 1; Miss Booth, 5; Mrs. Carpenter, 1; Mrs. Ferris, 1; Miss Nevin, 3; Mrs. Taggart, 1; Mrs. Smith, 5; Miss Smith, 1; Mrs. H. Turner, 1; Mrs. D. W. Gemmill, 1; Mrs. Cannon, 1; Miss Scofield, 5; Mrs. Samuel Truss, 1; Mrs. Kennedy, 5; Mrs. Richard Cooper, 1; Mrs. Tetlow, 1; Mrs. E. Jauvier, 2; Mrs. Owens, 1; Mrs. A. J. Black, 1; Mrs. Wm. Lambson, 1; Mrs. Spotswood, 5; Links, 5.06; Mrs. Spotswood and friends, for gift to Monomohenee, 16,	75 06
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	\$77 06

PENNSYLVANIA.

Germantown, Mrs. A. M. Leavitt, for lace, etc., ordered of Miss Brittan,	36 25
Philadelphia, Women's Foreign Missionary Soc. of Presb. Ch., Mrs. Julia N. Fishburn, Treas., on account of Mrs. True's indebtedness for passage and outfit,	500 00
Philadelphia Branch, Mrs. Chas. B. Keen, Treas., for Miss Lathrop, in gold,	196 00
for Miss Jones, in gold,	196 00
for Miss Guthrie,	100 00
For Mrs. Cephas Bennett's school in Rangoon, in gold,	200 00
For Mrs. Haswell's school, Maulmain, in gold,	200 00
Premium on the above,	49 06
From Mrs. Jos. L. Richards and friends, for B. R. in Calcutta,	100 00
From Mary Cope Whitall, for B. R. in Calcutta,	50 00
From Rachel Morris, for B. R. in Calcutta,	50 00
Sarah K. Davidson, for child in Calcutta,	50 00
Miss Francis Lea, for child in Calcutta,	30 00
From Lambertville Aux., for child	

DIST. OF COLUMBIA.

Washington, Miss N. W. Wright, for "Hope,"	\$5 00
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OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas., to constitute Miss COTTIE FOX, 20; for Sanitarium, 75; Mrs. Wm. H. Neff and Mrs. S. J. Broadwell, for "Helen Neff," 40,	135 00
Columbus, collected by Mrs. C. N. Olds: Mrs. Wm. E. Moore, 1; Mrs. Judge Bates, 5; Mrs. F. Collins, 1; Mrs. H. Hubbard, 2; Mrs. Dr. Bailey, 50c.; Mrs. J. W. Andrews, 1; Miss Gwynne, 1; Mrs. Ferson, 1; Mrs. C. N. Olds, 2.50; "Myrtle Band," 2d Presb. Ch., 10,	25 00
Mt. Pleasant, Mt. Pleasant Aux., per Mrs. Sarah E. Jenkins,	27 00
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	\$187 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Sec. & Treas. (see items below), \$83 40

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas. (see items below), \$137 30

MISSOURI.

St. Louis, St. Louis Aux., Mrs. S. W. Barber, Treas, from Mrs. Buskitt, for "Clara Carpenter" in Calcutta, 24.80; Mrs. James H. Brookes, for "Etta Brookes, 50; "Links," 3, \$77 80

SUBSCRIPTIONS FOR "MISSIONARY LINK."

Mrs. Lyon, 2.50; Mrs. Gill, Allentown, 3; Mrs. Deill, 2.20; Cleveland, O., 2.70; Mrs. A. P. Peeke, 6.50; smaller subscriber's, 15.58, 32 48
 Dividend on Harlem Railroad Stock, 2 00
 Premium on gold, 3 14

Total from May 20th, to July 20th, 1877. \$4,905 99

MRS. J. E. JOHNSON,
Ass't Treasurer.

RECEIPTS of Boston Branch.

Mrs. Elliott W. Pratt, 1 00
 Dorchester and Roxbury Auxiliary, for "Links," 1 80
 Beach St. Aux., for support of Miss Woodward, 47 00
 Mrs. J. D. Richardson's collection: subscriptions, 34.40; sale of Reports, 2.40; "Links," 9, 45 80

"A Friend," for payment of expenses, 3 00
 \$98 60
 Less expenses, 3 00
 \$95 60
 MARIA N. JOHNSON,
Treasurer.

RECEIPTS of Phila. Branch from June 1st to Aug. 1st, 1877.

Through Miss M. A. Longstreth: Alice Ashurst, 10; Helen T. Cope, 5; Mrs. B. F. Godfrey, 2; "Link," 50c.; Alice M. Whelen, "Link," 50c.; Sallie Benners, "Link," 50c.; Marian P. Gibbons, "Link," 50c.; Sallie Wheeler, "Link," 50c.; M. A. Longstreth's pupils, for "Link," 3.50; Sarah K. Davidson, for education of a child under Miss Brittan, 50; Frances Lea, towards education of a child in Calcutta Orphanage, 30; Alice M. Brown, 5; "Link," 50c.; Mrs. Wm. Stroud, 2; "Link," 50c.; M. A. Longstreth, for Wesdy Ahteeya, Bible Reader in Cairo, 10, 121 00
 Through Mrs. R. C. Matlack: Mrs. Benj. Vaughan, 10; "Link," 50c.; Mrs. G. A. Lewis, "Links," 1; Mrs. S. M. Patterson, Reports, 1.50; Miss E. H. Gerow, "Link," 50c.; Mrs. Fanny Watson, Haruford, Pa.,

"Kardoo," 75c.; Mrs. Holloway, "Link," 50c.; Mrs. B. P. Hutchinson, 5; Miss M. Hutchinson, 5; Mrs. T. Carroll, 5; Rachel S. Bodley, M. D., "Link," 1; Mrs. Breed, (postage) 25c. 32 00
 Through Miss A. M. Bayard: Germantown Auxiliary, . . . 15 00
 Through Mrs. I. S. Williams; Mrs. Dr. Griffiths, 1; Miss Troutman, 20; the Misses Smith, 2; Mrs. Pruy's Book, 3, . . . 26 00
 "Alex. Reed" Band, through Miss Addie Buckley, Treas. . . . 6 00
 Through Mrs. D. L. Haddock: Mrs. A. Manderson, 3; Mrs. D. L. Haddock, 10; "Links," 1; Mr. R. G. White, in memory of Miss M. A. White, 5; Miss M. Helmbold, "Link," 50c. 19 50
 Through Ref. Episcopal Ch.: Mrs. A. M. Morrison, 25 00
 Through Miss A. M. Kennard: "Haswell Band," of Mount Vernon Seminary, for the sup-

port of a child in the Nellan Girls' School in care of Mrs. David Downie,	30 00
Through Mrs. Breed: For the support of Margaret Murray, child in Miss Haswell's school, Mrs. M. M. Murray, 5; Miss M. A. Murray, 5,	10 00
Through Miss Seraph Deal, Treas., "Seraph Band: Mrs. R. Adair, 1; Mrs. G. Tayler, 1; Mrs. J. Bellows, 1; Mrs. M. D. Bennett, 1; Mrs. Heilman, 1; Mrs. H. H. Reed, 3; Mrs. C. Deal, 7; Miss E. J. R. Deal, 1; Miss C. Lindsay, 1; Miss S. M. Deal, 1; Miss Lewis, 1; Miss S. J.	

Deal, 1,	20 00
West Chester Auxiliary, through Miss S. J. Farley, Treas.; Epis. Ch., 46.50; Baptist Ch., 5; Mrs. Lewis, 10; Mrs. Farley, 10; Mrs. Darlington, 1,	72.50
Through Miss H. A. Dillaye: from the Class of 1877, of Chestnut St. Seminary, for the education of Francis Bennett, in Calcutta Orphanage,	50 00
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	\$427 00

Mrs. C. B. KEEN,
Treasurer.

RECEIPTS of Chicago Branch.

Byron Branch, Byron, Ill., per Mrs. M. P. Blount,	20 00
Mrs. Charles C. Cooley,	10 00
Mrs. H. Reed, for "Link" and Report,	85
Mrs. Hamilton, for Child's Hospital at Yokohama,	1 00
St. James' Ch. Mission Band, per Mrs. Ryerson,	5 00
Mrs. Henry W. King, for "Fannie King,"	30 00
Mrs. Genl Stager, quarterly payment for Bible Reader, "Wisa	

Saraki," in Japan,	12 50
Mrs. Hunt's fine,	1 00
Marion Bray, for Child's Hospital in Japan,	50
Sale of "Kardoo,"	75
Mrs. Geo. Benton, for "Link,"	60
Other "Link" subscriptions,	1 20
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	\$33 40

Mrs. P. A. AVERY,
Sec. & Treas.

RECEIPTS of Kentucky Branch.

"Matilda Martin Band," per Miss Alice Armstrong, Pewee,	20 00
"Link" and postage,	70
Ladies of 1st Presb. Church, Lebanon, per Mrs. Geo. Grundy,	20 00
"Olive Branch Band," per Mrs. M. E. Crutcher,	20 00
"Hindoo's Friend," per Mrs. Nannie Riley,	25 00
"Carrie Leonard Memorial," per Miss Florence Applegate,	25 00

(The two donations above to constitute Miss MECKIE APPLE-GATE, L. M.)	
"Peter Caldwell Band," per Mrs. W. B. Anderson,	26 00
"Link" and postage,	60
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	\$137 30

Mrs. S. J. LOOK,
Treasurer.

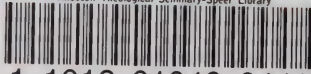
WE GRATEFULLY ACKNOWLEDGE MISSION BOXES FROM

"Earnest Workers," Roselle, N. J., for Miss Smith, Aliahabad, value \$20.00; Calvary Pres. Church, Newark, N. J., for Calcutta, value \$67.00; "Disciples of Christ," 1st Ref. Epis. Ch., value \$60.00; New Brunswick Aux., value \$47.00; South Orange, N. J., value \$40.00; "C. Smith Memorial" Band, Lenni, Penn., value \$25.00; "Star of Bethlehem" Band, Fairfield, Conn., value \$60.00; "Zenana" Band, Wetherfield, Conn., value \$75.00. 2 Boxes from Mrs. Thornton, Saratoga, containing Pillows, Blankets, Quilts, and House linen, value \$100.00.

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